The Bombay Guardian.

VOL XXV.—New Series.—No. 4. SATURDAY, MARCH. 22, 1879

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The statistical returns of the S. India mission of the Ch. Miss. Soc. for 1878, show the following figures: Eur. missionaries, 27; Native clergymen, 74; catechists and readers, 282; communicants, 14,443; baptized persons, 55,599: candidates for baptism, 19,993. One fourth of the whole number are able to read. Adults baptized last year, 1,328. Amount contributed to the Native Church Fund, Rs. 13,307. There are also 13 Eur. missionaries engaged in educational work. The Rev. W. J. Richards of Cochin, says:

"If the Syrian Metropolitan could or would divert some of his many priests to preach the gospel to the heathen, and have special collections for the same end, who could count the blessings that would follow to the Syrian Church in particular and to the country also? May our beginning stir them up to emulate and outstrip us in the race. There is plenty of work to be done and plenty of room for Syrian Missionary effort. May God send some preachers of this sort soon."

The Madras Chr. students have formed a Prayer Union. They have a monthly meeting for united prayer. There is in the *Madras Ch. Miss. Record* for February some suggestions with regard to the means of developing the principle of self-support among the Native churches. The writer recommends that some of the Chr. youths should avail themselves of the instruction given in the Agricultural College, so as to become efficient farmers. Others should learn carpentry and similar industrial arts. It seems to us exceedingly desirable that many of our Native Chr. youth should turn their attention to the industrial arts. The writer also recommends the sinking of wells, as a means of making the Native church self-supporting.

—The Report of the Sharanpoor Orphanage of the C. M. S. is issued by the Rev. Mr. Roberts, who however has only just taken charge. It is matter of thankfulness that he was able to return so promptly and take over the work laid down by the late Mr. Schwarz. Our readers are well acquainted with the Sharanpoor orphanage and Christian village, as we have often referred to them and to the work of evangelization carried on from this centre. There are in the Orphanage 55 boys and 37 girls. We regret to learn that the funds are in a very low state, in consequence of special expenditure in connection with the agricultural work set on foot. The total expenditure for 18 months was Rs. 9,726, of which Rs. 2,060 was for agricultural work. Deducting this last item the average cost of each child is Rs. 4½ a month, which does not appear excessive. We would ask the attention of our readers to the present exigency of this valuable institution, and hope that there may be a hearty response to the appeal for help now put forth. A sum of Rs. 7000 for the erection of a Church-edifice at Sharanpoor has been contributed; Rs. 5000 will be required in addition. Mr. R. Squires is expected out this year to form a Divinity Class of young men for missionary work. An interesting account of evangelistic work is given by the Rev. Lucas Malloba, who is pastor of the Native Church at Sharanpoor.

—A copy of the *Bangalore Spectator* received by us last month, but mislaid, contains a letter censuring the conduct of a Chaplain at that station, in having engaged a young lady to come from another station to take charge of a school, and, after she had entered upon her duties, dismissed her because she attended the Methodist Church. She would have been allowed to remain, if she would have agreed to discontinue such attendance. He also dismissed another teacher of the same school, for a similar offence. There does not appear to have been any other cause of dissatisfaction. We should be sorry that any friend of ours should act as this minister is said to have done. Why did he not make known to the parties when he engaged them, that such was the condition of their engagement?

—How great the anachronism of charging the New Zealanders of the present day with cannibalism, as was done the other day by some English papers, misled by an inaccurate telegram, is shown by the following statement in the *Times*:

"In October last the *City of Auckland*, with a large number of emigrants on board, was wrecked on the west coast of North Island, New Zealand. The passengers and crew were all saved, and they were landed on a part of the coast mainly frequented by Maories. Nothing could exceed the kindness which the Maories showed to the emigrants. Under similar circumstances attempts to make gain out of wreckage are not unknown among civilized races. The Maories, however, have not attained to this level of civilisation. The kindness they showed was of a purely unselfish and disinterested character. They added another to the many proofs they have already given of their natural inclination to noble and generous deeds."

—We have not yet been favoured with a copy of the Am. Marathi Mission Report but find a notice of it in the *Indian Church Gazette*. The *Gazette* fancies that this is a Methodist Mission!

Amongst other things the report speaks of "the indiscriminate baptism of all who asked for it, by the Missionary of the S.P.G., who was in charge at Ahmednagar in 1878," and of one of their pastors having consented to baptize some converts for fear of their being baptized by the S.P.G. Missionary. The converts so baptized, we are informed, have not preserved, or at any rate have not shown, signs that they have been born of the Spirit. It seems very evident from all we have been able to ascertain, that the American Missionaries look for the fruits of the Spirit before baptism, whilst an S.P.G. Missionary, in loyalty to the teaching of his Church, and as we believe in true harmony with all the teaching of the written Word, expects but little of a convert before the baptism, but trusts much to the development of the spiritual powers given at the Font, by means of the discipline of life and various modes of teaching into which the baptized person passes with his renewed nature. There are powers at work within a community which possesses the ministerial commissions from which, when carefully developed, much may always be hoped. Probably this conviction sufficiently accounts for the different line taken by the American and S.P.G. Missionaries.

It is at least desirable that the candidate for baptism should understand what baptism means, should have some general conception of what it is he is being initiated into. By baptism he is consecrated to the Father, Son and Spirit; he puts on Christ, Gal. iii. 27; 'We are buried with him by baptism into death, that we should walk in newness of life,' says Paul, Rom. vi; renouncing his old past life, he consents to be directed in all things by the law of Christ. This act of offering himself for baptism has only the significance that his conception of Christ's service has. If his conception of that service is that he will not be required to give up his sins, to abandon his covetousness and self-will, that it is compatible with occasional untruthfulness, lust, passion, that the main thing is to observe certain outward ordinances; or if he is under the impression that his temporal circumstances are going to be advantaged by it; or that there is nothing irrevocable in the ceremony, and that he may return to heathenism again, if dissatisfied; surely, in cases like these, it is a prostitution of the ordinance to administer it. We are quite of the opinion that much knowledge is not to be demanded as a preliminary to baptism; we are also impatient of the idea that a person becomes fitted for it by committing to memory the commandments and the Lord's prayer; but let the candidate be made distinctly to understand the teaching of the Sermon on the Mount as to the nature of sin, the necessity of forsaking all that he hath to be a disciple of Christ, and the fact that Christ himself undertakes to save from sin by his blood shed for us and his Spirit given to us. The S. P. G. have been baptizing people in the Ahmednuggar field for some years now, and the Am. missionaries have had the opportunity of seeing "the development of the spiritual powers given at the Font," but we fear that they have not been very profoundly impressed by what they have witnessed. From what we know of these American Missionaries we have no hesitation in saying that they would be delighted to see a body of Native Christians led by the Holy Spirit and bringing forth the fruits of righteousness, even if they were the result of the labours of another Mission. Their conviction is that the precipitate baptisms of which they complain, have only had the effect of confirming men in their inadequate and carnal notions of Christianity.

—A friend in Madras has sent us a long letter expressive of the feelings of regret

occasioned by the departure of the Rev. Robert Stephenson of the Wesleyan Mission at that place. Mr. Stephenson was obliged to leave because of the failure of his wife's health. She was suffering from mental derangement, as also from physical ill health and it was hoped that an immediate removal to another climate might issue in her recovery. Mr. Stephenson and his wife passed through Bombay on their way to England a few weeks ago, and a great deal of sympathy was awakened in their behalf by all who knew of the circumstances. We are looking with some anxiety for news of how Mrs. S. was affected by the passage. Before they left the harbour, the surgeon in charge of the vessel found it necessary to amputate one of Mrs. Stephenson's fingers, affected with something like gangrene. Mr. Stephenson was formerly a missionary in S. India for 12 years. After a prolonged stay at home he again came out a couple of years ago, and when we were in Madras a few months ago, we had an opportunity of noticing the high esteem in which he was held. Our correspondent says he never knew a Christian like him, and dwells particularly on his entire freedom from any thing like a feeling of depreciation for the people of the country. A native Christian said that such was the impression made upon him by his saintliness that he could not think a bad thought in his heart when in his presence. Mrs. S. is also spoken of as one who in an uncommon degree abounded in the work of the Lord. We earnestly hope that by the blessing of God, they may both be spared to serve the Master yet many days.

—The Rev. Messrs. Judd and Jackson of the N. I. Methodist Mission left for America with their families. Mr. Judd came out in 1859 and Mr. Jackson in 1861. The following gentlemen connected with the Basel Evangelical Mission in S. India have left this week for Europe: Rev. Messrs. Digel, Daimelhuber and Elsaesser.

—The *Bombay Gazette* says:

Now that the High Court has been completed and the scaffolding taken down, the full view of the row of public buildings on the Esplanade is imposing, but far from prepossessing. The immense masses of stone of a dull grey colour, pierced at intervals by countless narrow windows, give one the uncomfortable impression that British architecture in India is tied down to the choice between a prison and a barrack, and that its highest achievement is a compound of the two. The fantastic roofs with which the various edifices are crowned have certainly the advantage of adding an element of grotesqueness to the view, which diminishes the sombre hue of the picture. All sorts of styles are laid under contribution, and towers, gables, and statues are grouped together in a confusion that is anything but picturesque.

As some millions stg. have been spent on public buildings in Bombay in the course of the last 12 or 14 years, and as a good deal of this expenditure has been especially for the adornment of the city, it seems to us a pity that the style of architecture generally followed should be one about which even men of culture differ widely. For our own part, it seems to us any thing but good taste to pile up a great extinguisher of a roof upon a building, after the fashion of the Tuileries. The buildings from Treachers' to the National Bank, are to our eye more pleasing than the huge edifices facing the Back Bay. These are indeed imposing, and will be admired for their massiveness; but we regret that simplicity was not more studied in the designs. We understand that 13 lakhs of Rupees are to be expended on a new Hospital, and we hope that the *bizarre* will not be so much consulted in the design adopted, as it has been in many of our edifices.

—Returns of the various Zenana Missions in Calcutta and neighbourhood show the following statistics: 83 schools with 3,206 pupils, and more than 500 zenanas with 1,042. The work of instruction is carried on by 11 ladies from Europe and America, 36 engaged in India, 128 Native female teachers, and 34 native male teachers. Out of 3,398 pupils 2,623 are under 13 years of age. Fees realized last year, Rs. 9,714. About 3,000 paid no fee at all. 451 were learning English. 4,173 received instruction in Scripture, and 75 are returned as not receiving any such instruction. 61 are Mohamedans. Grants-in-aid from Government, Rs. 18,862. Total expenditure for the year, Rs. 93,339.

—The Report of the Irish Presbyterian Mission in Guzarat and Kathiawar, says:

"The year has been one of hardship to the poor throughout Gujarat and Kathaiwar. Had it not been for the funds at once opportunely and liberally supplied us from home, we should have been reduced to very severe straits. But a kind and bountiful Providence has enabled us not only to relieve the distress and win the gratitude of many sufferers, but to accomplish works of permanent utility to the Mission and Christian community. The distress of the poor is unhappily not yet at an end, as drought has been succeeded by floods and locusts, and the reports of starvation are still painfully prevalent. But God, whose outstretched wing has preserved us hitherto, we may well trust will keep us still.

In the year under review there were 7 European missionaries and 3 ladies, agents of the Ladies' Association, in the field. Mr. and Mrs. Beatty have now taken the place of Mr. and Mrs. Gillespie at Ahmedabad, and Miss Long has joined the Mission at Surat. Miss Forrest, at the same station, combines medical work with educational. The Report speaks in highest terms of the helpfulness of this auxiliary Mission. There are 11 Native evangelists and 2 colporteurs and there are 59 school teachers employed, of whom 25 are Christians. Adults baptized last year, 30. The communicants number 223. Orphans, 81. Unbaptized adherents, 859. Mr. McMordie is not able to give a very good account of the converts at Rajkote. Most of them are from among the Bhils and have retained their caste usages. Mr. McMordie has refused to administer baptism to them or their children, so long as they abide by their caste rules. He says:

"My catechist, Nathu, has several times said to me that the connection of these nominal Christians with us is a serious drawback which could only be removed by cutting them off from us. But is there not a more excellent way? True it is that in past years they have been treated with the kindest fostering care and at times, too, with some severity, and yet through all they have seemed as unchanged as the rock is by rain or sunshine. Still let there be for a little longer kindly faithful dealing with them and patient prayerful waiting on the quickening Spirit of God.

Nothing of the kind exists at any other station of the Mission, and the report gives on the whole a cheering view of the state of the church and the progress ot the work. We expect to make some additional extracts from the report.

—A very deep impression has been made by the death of the Rev. Mr. Torbet, and many appear to have heard in the event a call from God to a more earnest life. Some who were hitherto indifferent, have been awakened to a sense of the need of reconciliation with God, and have sought the Lord and not in vain. God grant that the impressions made may be abiding, and that we may witness a revival of his work. Scores of persons have spoken to us of the very deep impressions made upon them by Mr. Torbet's life and words, and the evidence that he was walking with the Lord; though dead, in one sense, he still speaking among us. To die is gain to those to whom to live is Christ; for death only removes them to the place of Christ's fullest manifestation, where they see him as he is. And they only to whom to live is Christ, are ready for death. Oh that all who name the name of Christ would reach the experience embodied in these words, For me to live is Christ. This is my conception of life; not a mere breathing, sentient, existence in the atmosphere of this world, but the having Christ as our atmosphere in whom we breathe, and through whom we see all things.

—We had lately the pleasure of being present at a meeting of the Young Women's Chr. Association, of Bombay, at the house of Mrs. Partridge, and were agreably surprised to find a gathering of adout 60 young ladies, English, Anglo-Indian and Native. After tea and social converse, there was prayer, and they were then addressed by Major Oldham, Dr. Partridge, and Rev. Vishnu Bhaskar. It is only about four years since this Association was formed.

—The mercantile world of Great Britain are beginning to wake up to the fact that the Indian opium monopoly has the effect of paralysing the purchasing power of China so that the markets of China are to a great extent closed thereby to the manufactures of England. A memorial signed by nine London Bankers embodying these convictions has been presented to the Chambers of Commerce.

The Bombay Guardian.

SATURDAY, MARCH 22, 1879.

THE INDIAN PROPHET.

Shakespeare says, "T'is sport to see the engineer hoist with his own petar." They who are inclined for mirth may find much matter for it, in a pamphlet (published at Dacca) entitled "The Indian Prophet," a review of Baboo K. C. Sen's famous Lecture about himself. The author's name is not given, but he lets us clearly know that he is a Brahmo, and one that was once willing to drink in the teaching of Baboo K. C. Sen. He says, "All Brahmo truths are to be found in our glorious Vedas." We judge that he was willing to be helped by Mr. Sen so long as the former taught what was agreeable to the pride of man, and was engaged in the work of breaking down restraints. He says: "They that are the Christs, Luthers, Chaitanyas, Rammohuns, and Parkers of the world are not perfectly

ASMI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

godly." Even Jean Jacques Roussean had a truer conception of Christ than is embodied in the blasphemous parallels of this sentence. But it is just an illustration of the tendency of thought among a portion of those who claim to represent Young India, and it may help Mr. Sen to see what kind of religion he has been offering to young India. It seems a very grand thing for a young man to be dispensed from the obligation of believing that any body greater than himself ever existed ; but this which seems such a grand thing for him makes him to be something of a nuisance to Society. When Baboo Chunder Sen presented himself as the Patron of Christ, Moses, Mahomed, Chaitana and other persons held in reverence, determining what manner of thrones and how elevated they should sit upon, culling from the different writings deemed sacred, such things as found favor in his sight, his disciples cheered him on, until they became aware that the person who did this claimed to sit on a higher throne than any he had cast down or cut down. The Baboo taught that intuition is the only revelation; a doctrine which his critic cordially commends. Here is what the latter says :

" There is no soul that is so perfectly opaque as to be perfectly impervious to the light from God, which is, inspiration."

But now, Mr. Sen wishes his followers to believe that he is the divinely appointed medium for the communication of truth to men.

" It was only the other day, not more than three months ago, that Babu Bejoy Krishna Gosvani, the truest missionary of the Brahmo Church of India, published a letter in the papers, which took most men by surprise, so startling were its revelations. In it the following words were put in the mouth of K.C. Sen :— " I am your mother—you shall grow by sucking my breast. During my life time you shall not get any truth direct from God—Truth shall come through me. You cannot receive truth from the hand of God as long as I live, for in that case there remains no necessity for, or use of my life." This gave rise to the question, " Does K. C. Sen consider himself a mediator between God and man?"

In his recent Lecture, Mr. K. C. Sen used this language.

" My truths, have I said ? By my truths I mean the essential truths of my life, which the Lord has communicated to me to preach to my countrymen."

The doctrine of intuition was just the thing when the object was to dissever men from revealed religion ; but when it took on the new phase by virtue of which Mr. Sen himself became the heaven-taught one who was to teach others, there is a stern revolt. According to the Dacca pamplet, the disciples of Baboo Ch. Sen are now twelve in number, exactly twelve !

We have said that there is something mirth-moving in the pamphlet. We refer especially to that portion in which he speaks of Baboo Ch. Sen's Asceticism. Says Baboo Chundra Sen : " My life was destined for asceticism and abstinence, for the simplicities of faith and life. I was to be debarred from the luxuries of the world " The critic says : " Now let us see what physical enjoyments he has abstained from, and what pains and penalties he has inflicted upon his person. He lives in a palatial building with a noble garden round it, though he is pleased to call it a cottage. He travels first class by rail, he eats choice edibles, wears rich dresses, uses perfumeries, keeps half a dozen servants. Besides, his missionaries wait upon him : one fans him, another pours rose-water on his head, another champoos his limbs, &c." He then proceeds to give us a picture of Mr. Sen, in his own kitchen, cooking his own food :

" This is asceticism number 1. There is but another instance of ascetic practice in his life. One day Babu K.C. Sen was seen sitting on the floor with a portion of his *dhuti* stretched before him, by the inmates of his *Bharatasram*, or Indian asylum—here be it said that the sacred asylum is, or rather was, the joint habitation of many a family. And why was he sitting in that way? Why, for begging rice as the *bairagis* do. Babu K. C. Sen was performing the ascetic practice of begging alms. And the inmates of the asylum came each with a large quantity of the very best rice where he was sitting and poured it down into the stretched portion of his *dhuti*, for it was their infallible guide begging rice,. and not a street-*bairagi* ! Is not then his begging quite as ascetic as his practice of cooking his own food with his own hands ? He practices asceticism by begging—yes, but by begging on the upper floor of a lordly house, of which he himself is master, and of men who are his own followers and lodge in the same house with him ! "

These pictures are very sarcastic and a little bit spiteful. Certainly what the writer of the pamphlet has to offer us, is quite as objectionable as any thing taught by his former teacher. Here is one more extract :

" So long as you cannot reach God, you can not receive perfect inspiration, which is inspiration not at all liable to, and perfectly void of error. And as God is unreachable, so is perfect inspiration. Those that have studied, we say studied and not merely glanced over, the gospels of the New Testament know that if Jesus had his true inspirations, he had also those that were false. The same was the case with all other past great apostles of religion. So shall it be with those that come after. It is a condition of finitude to be imperfect, and to remain so for ever, not, of course, in degree but in essence, for it is our privilege to grow less and less in imperfection. All perfection is of God and in God. From Him it is inseparable. " To me, I confess, " says Professor Newman, " it is almost a first principle of thought, that as all sorts of perfection coexist in God, so is no sort of perfection possible to man. I do not know how for a moment to imagine an Omniscient Being who is not Almighty, or an Almighty who is not all-Righteous. So neither do I know how to conceive of Perfect Holiness anywhere but in the Blessed and only Potentate. Man is finite and crippled on all sides ; and frailty in one kind causes frailty in another. Deficient power causes deficient knowledge, deficient knowledge betrays him into false opinion, and entangles him into false positions. It may be a defect of my imagination, but I do not feel that it implies any bitterness, that even in the case of one who abides in primitive lowliness, to attain even negatively an absolutely pure goodness seems to me impossible."

Now we accept the teaching of the Lord Jesus that there is none good, save One, that is, God. God is called in Scripture, the only Potentate ; the only wise God ; the only true God. 'Thou only art holy.' But what is the meaning of these statements ? Their meaning is simply this that creatures have wisdom, strength, goodness and holiness only as they are communicated from God, and retain them only so long as they abide in union with God. But as for the idea that God's perfection disappears when his creatures become perfect, it seems to us as absurd as to say that Raphael's perfection as a painter disappears when we recognize his paintings as perfect specimens of art. It is a part of God's perfection that he knows how to reveal his perfection. Imperfection has reference to some standard and implies the presence of that standard. God has shown us his conception of genuine humanity in Christ, and by this we are made acquainted with our own sinfulness. To say that God has condemned all his creatures to come forever short of doing his will, seems to us the very opposite of ascribing perfection to him. The worlds move on in beautiful conformity with their appointed laws ; we can calculate eclipses for ages ahead ; water always freezes when the thermometer is at 32 ° of Fahrenheit ; the blood is impelled from the heart with a regularity that knows no deviation while our life lasts ; and yet, when we come to God's moral universe, we are asked to believe that no creature can walk according to the laws that God has given for its guidance ! Well, apart from God no creature can. If the question is, what can unaided man, fallen man, attain to ? we are in accord with Francis Newman. What he says about man's moral ineptitude, is perfectly true ; but it only intensifies man's need of redemption. The question is not, How can man ascend to God, but the question is, How can God descend to man ? And the answer comes to us in the Messiah, prophesied as the Desire of all Nations. In him we see not merely the perfection of God, but the perfection which God offers to man. Many see no beauty in him that they should desire him, for the very cause that led man originally to turn from God, viz. sin, the desire to follow the promptings of their own vain heart.

There has been a disposition to glorify Brahmoism. Everything in it that is really good and catholic is borrowed from Christianity (without acknowledgment), yet it has been extolled as far above Christianity in worth. Says the Dacca critic : " The world could not do without Brahmoism. So also it could not do without Christianity. The mission of the former is far higher than that of the latter." It was time then that there should be such a collapse of Brahmoism as is brought to view in this pamplet.

THE STATE CONSCIENCE.

WAITED upon by a deputation from the British Indian Association urging the inexpediency of any further redaction of the import duties on cotton goods, H. E. the Viceroy replied to their representations in a way that has elicited expressions of surprise from almost all quarters. His Excellency's remarks accord with the letter of Mr. Bright referred to by us last week, describing the policy of protective duties, as an outrageous interference with the liberties of men. At the beginning, His Excellency addressed the Zemindars who had taken part in the movement, in the '*et tu, Brute*' style, reminding them of what Lord Cornwallis had done for them. We need not go into the points of difference between the Viceroy and the Bengal Zemindars. But we feel led to make a remark on the peculiar way in which the conscience of the State performs its functions. The Government of India take credit to themselves for the high moral tone displayed in their renunciation of the imports on cotton goods, at the very moment

when their financial condition is such that they are obliged to ask people to lend them five crores of rupees; and with a great deal of complacency, without the slightest apparent feeling of self-condemnation, refer to the large income derived from the Opium monopoly, and the Transit duty on Opium. More than 7½ millions stg. are raised in this way. In order to afford the amplest facilities to the Chinese to thwart their own Government, render themselves imbecile, burn away their lives, multiply widows and orphans, and enervate the nation, the Government of India turn farmers, study the art of opium-growing, very carefully manufacture the drug to make it as tempting as possible, and then permit the mercantile world to convey it to those for whom it is intended, by the path which the said Government of India had opened up for them by her cannon. Here we have one of the most amazing instances of the stultification of conscience that we ever heard of. The monopoly would be a monstrous thing, in these days when "free trade" is written in large letters on the union jack of England, if it were a monopoly of something innocent or helpful. But it is a monopoly of opium; the *fiat* of Government segregates a large area of excellent soil, and forbids the growth of any thing but Opium. And the very Budget which has just been submitted to the Indian public, makes this announcement: "Perhaps the net direct cost of the Famine may now be estimated at £9,400,000." This is the net direct cost; there is besides, what it has cost indirectly. Speaking within bounds, our last Famine has cost a good deal more than ten millions stg. As we have often remarked, Famine is at home in India; never takes her departure for foreign climes; but carries on a perpetual itinerancy throughout this great Eastern Empire; shifting her camp from Presidency to Presidency, from province to province. Yet not an acre must be spared from the area devoted to Opium cultivation. The Government of India is like a man who is all the time eagerly clutching after silver to throw into a bag behind his back, wondering always that it does not get heavier, inadvertent of the fact that it has a hole from which the money streams as fast as it is put in. Many years have gone by since we pointed out that the Opium Traffic is a curse to India as well as to China. Our statesmen are willingly blind as regards the Opium Revenue; they strain out the gnat and swallow the camel; they exclaim that the Opium Revenue is their sheet anchor, and that the barque of the state could not weather the storm without it; and forget that God is in the heavens. "Woe to him that establisheth a city by iniquity." The Government of India goes on year by year announcing that it has made its seven millions by the Opium which is destroying China; but is obliged to tell of as many, or of more, millions that have gone unforeseenly, by reason of famine or war or exchange or some other mysterious scourge. About four millions stg. have been lost by exchange in remitting for the Home charges. But no matter, we have shown ourselves eminently virtuous. We have renounced £200,000, the duty on course cottons.

The men of Manchester are of course very jubilant over the concession made by the Government of India, in renouncing the duty on imported cotton goods. Here is another example of straining out the gnat and swallowing the camel. The door thus opened for English fabrics is a very small one indeed, compared with that which is closed in England by the drinking habits of the people, as shown by us in last week's issue and previously. In the *Overland Mail* we find this story, told by Sir Wilfrid Lawson:

At a meeting in a Northern county, three clergymen were present, all of whom advised moderation. They set up Timothy as their model man morally, lauding and magnifying sobriety, but commending the temperate consumption of alcohol. When they had concluded an elderly farmer rose and said, "I've heard that kind of talk for the last forty years, and I can't see that people are a bit more sober now than when it commenced. It reminds me of what I once saw take place at a retreat for imbeciles. It is the custom there, after the patients have been in residence for a certain time, to put them to a kind of test to see whether they are fit to leave the asylum or not. They are taken to a trough full of water with a small pipe continually running into it and supplying it. They are given a ladle, and told to empty it. Those who have not regained their senses keep ladling away, while the water flows in as fast as they ladle out, but them as *isn't* idiots *stop the tap*."

With regard to the Opium Revenue in India and the Excise in England, we are met by the remark that India and England are absolutely dependent on these sources of income, and that the Government could not be carried on without them. They are vitally necessary, and consequently there need be no discussion of their moral aspects. This would be very well, if we could get the great law 'Whatsoever a man soweth that shall he reap' modified. But is the State willing to move *in the right direction*? This would be some token of repentance, even if it were a slow movement. We pointed out what this move in the right direction would be, in a paper submitted to Sir Bartle Frere, when he was Governor of Bombay. It is such a measure of taxation as would tend to a constant diminution of consumption with corresponding reduction of revenue. The present taxation aims at the production of the highest possible revenue, whatever the consumption. If a tax is found to have the tendency to diminish consumption, it is immediately renounced. Let the contrary principle be adopted with regard to whatever is maleficent, and we may hope that even such a feeble indication of the desire to do better, would be attended by providential relief on the side of expenditure. Once the political conscience began to welcome heaven's light, it would not be long, we think, before the nation would rise in its might and put away the stigma altogether.

INTERNATIONAL BIBLE STUDY.

March 30, 1879. *Review of the Quarter.*

WRITING to Timothy, his son in the faith, Paul speaks of the Scriptures as "able to make thee wise unto salvation, through faith which is in Christ Jesus." The Scriptures are admirably adapted to communicate saving truth to those who, conscious of their sin and need, are willing to receive Christ as their Saviour. As a matter of fact, multitudes occupy themselves with the Scriptures without being benefited by them. This comes to pass when they make a righteousness of reading the Bible, and fancy that they are thus rendering some kind of service to God for the sake of which he forgives their sins and extends favour to them. The Bible is the revelation of his will, and is revealed in order that men may do his will. "Inspired Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." The man of God shows by his good works that he has not in vain received the instruction of the word. Suppose your servant neglected to bring from the bazaar the thing you commissioned him to bring, and when you reproached him with his neglect, should think it enough to say that he remembered perfectly what you had told him. This would seem very absurd; yet how many there are who hear the word of God and become well acquainted with its demands, and think themselves quite religious because of this, yet do not do the things that are commanded them. Now how has it been with us, as we have gone over these twelve lessons? Have they been carried out in our lives?

The first lesson (Luke XIII: 22-30) was about the necessity of entering in at *the straight gate*. Not merely that we should take note of the straight gate, learn about the importance of entering it, and the way of entering it, but actually enter it. Have we done it? Have we actually submitted to Christ? Given up all trust in ourselves? In our own religiousness? In our ability to atone for sin, or keep from sinning? Have we received by faith the gift of God, eternal life? Or are we wearying God by asking him to give it, instead of recognizing that he does give it. A gentleman threw a piece of gold to a crippled beggar, who failed to see it in the dust at his feet and continued to cry out, Give me a penny. So a great many people make God a liar by refusing to believe that the Gospel is the offer of salvation, and go on striving to make God propitious, as though it were the heart of God that needed to be changed and not their own.

The second lesson tells us how men refuse the invitation to *the Gospel feast*. The prince of this world makes them believe that his feasts are better, and that the Gospel feast is a very melancholy affair. Do we, by our lives, say, as the Jews did, have me excused? Have we sat down at the banquet? Have we partaken of its love, joy and peace, and do our shining faces tell others of the good cheer provided for us?

3. *The prodigal son.* This Scripture comes to certify the young man or young woman that those enticing pictures of life which are exhibited in the fictions of the day, are the devices of an enemy to win us away from truth to falsehood, from gladness to misery. Alas for the infatuation of so many, actually forewarned, yet doggedly forsaking the path of tranquil virtue for that of foolish and soul-consuming excitement. Is it necessary that we should serve a bitter apprenticeship to Satan that we may learn to confide in our heavenly Father, in our loving Redeemer?

4. *Rich man and Lazarus.* Since we studied this in January last, have we repined because of our position? murmured because the providence of God did not bring this or that thing to our door? fretted because we

have been afflicted with bodily ailments? Is it in vain that we were introduced to Lazarus and seen his untended but uncomplaining misery? Have we really sighed to be where the rich man was, rather than where Lazarus was? Rightly to learn this lesson is to withdraw our affections from the world and the things that are in it, and set them on things above.

5. *The ten lepers*, We have seen the grace unlimited of Christ, and the ten lepers cleansed have urged us to bring our friends who are in need of help to Jesus of Nazareth, while he is yet passing by.

6. *Self-trust.* We heard the Pharisee pray, and we heard the publican pray; and then we went up along with their prayers to the third heaven, and how great was our astonishment when the prayer of that most respectable, decorous and scrupulous Pharisee was thrown into the bottomless pit of rejected prayers, and the feeble cry of that wretched publican entered into the ear of the Lord of hosts. What effect has this had on us? Have we been very much afraid of a feeling of complacency? Do we hate sin with a bitter hatred? Do we recognize our need of the atoning death and the intercession of the Son of God?

7. *Zaccheus.* Is it in vain that we dropped in at the house of the publican, and saw his wealth break away from his coffers to make glad the poor of Jericho and lead them to bless the name of Jesus who had given this large heart to the little body of Zaccheus? This is what Zacchens understands by believing on Jesus. He never in all his life had so much satisfaction in his coffers as he has in seeing them emptied. Jesus came in and supped with him and he will never hunger again.

8. *Jerusalem judged.* We were here shown what an awful thing it is to be numbered among the professed people of God, and yet not actually receive Jesus as our Christ, our Mediator, our hope.

9. *The Lord's Supper.* Let us not merely receive the teaching of the book as to the institution, but let us do this that he has said in remembrance of him. Let us declare to all the world that our sole reliance is upon the Lamb of God that taketh away the sin of the world. What place can there be for pride or malice or anger in one who is thus redeemed?

10. *The Cross.* XXIII. 33-46. We have seen here God's just One, and over against him the unjust for whom he died. We brush against these enemies of his every day. Do we let it appear that we are of them? Do we allow them to think that we belong to them? Or do we make it evident that we have chosen to identify ourselves with the Crucified One, with Him whose name is still so distasteful to men?

11. *The walk to Emmaus.* Here we learned how profitable it is to walk with Christ, and get his explanation of the Scriptures.

12. *The Saviour's last words.* To know him is to be under obligation to witness for him. Are we doing this? Are we careful that men may see in us what Christ can do in the way of saving sinners?

REMINISCENCES. XI.

Some plots of dramas suggested by reading Anquetil's history of the French, occur in the journal, and can be left there.

"Charlemagne besieged Desiderius, king of the Lombards, in Pavia. Pestilence and famine maddened the people, and they turned their animosity against their king. In this extremity he resolved to throw himself upon the generosity of his enemy. Charlemagne answered the confidence of Desiderius by imprisoning him with all ignominy in a Convent where he soon perished. The policy of a great and civilized nation of our own time, may almost stand up in competition with the magnanimity of a king in the dark ages."

This sarcasm would be justified if it could be shown that England had no obligations to France or the rest of Europe. Then she might be impeached for want of generosity in her treatment of Napoleon.

"Music is my divinity and Bellini her high priest before whom I bow. I esteem him a genius as great as ever illumined the world, a poet if ever there was one; every bar of his music is a poetical image and speaks a language independent of those that separate men. I owe all to him, all that I ever shall become. What was I? one of the billions of creatures of the present; not casting before, unambitious, petty, following my daily avocotion without a thought elevated above the common needs of men. The sun of thy genius shone high above me, showing me my own darkness as in a well. Then I vowed to ascend and fix my darkened star in the path of the sunbeams of inspiration. And will I not? If, in three years from this day, August 18, 1836, I am what I now am in the world's, contempt I cease to live. 28th. Geneva still. Returned last evening from the valley of Chamouni. The scene from the top of Montanvert was sublime. The sea of ice was as strange to all preconceived notions as it was mighty and majestic. I know not why, but it made me think of a nation on the move. The glacier emptying itself into the valley was like a maelstrom, suddenly congealed. Then up before us rose 10,000 feet the obelisk of Den. There was something where no animated foot had trod, nor vegetable taken root, soaring upward as it were to escape the sight of earth."

That which comes next is a French inscription copied from something seen on this visit to Chamouni.

"Monseigneur Puy bishop of Annecy, grants 40 days of indulgence to all the faithful who remaining before this cross, contrite and humiliated, shall beat their breasts three times, saying each time, Great God, have pity on me."

Qu'est ce donc que l'amour, si son rève est si doux.

This thought which I find in Lahartine's Jocelyn, has often suggested itself to my mind. I have never known anything but the *reve d' amour.* My mind, so frequently given to desponding skepticism, has sometimes doubted whether it would be given me to know it. My proud spirit can never condescend to know it unreturned, and my apparent self can never create it in another, such as I would, and therefore the development of my inner self is the only plank I can cling to.

Vivre ainsi c' est languir, c' est attendre de vivre.

"Sept. 5. We left Geneva after a residence of three weeks, and followed the road to Lausanne. An unpleasant storm stripped the scenery of its charms and I gave myself up to my book which happened to be Anastasius. It is a work easily written, each incident put down as it was invented, no premeditated plan, interesting withal, and the work of an enlightened and accomplished freethinker.

"I know nothing that I hasten to see more than a cathedral. There is something to my eye very grand in those Gothic structures of old times, and though not so beautiful, there is something more imposing, more hushing, than in edifices of the Greek architecture, such as I have seen. There is the spirit of the Scandinavian Gods which is gigantic rather than divine. So, hearing that the cathedral of Lausanne was of the 11th century and inspired by the view of its towers in the distance, I made haste to visit it. I was disappointed. In the interior it is evidently protestantized. The antiquity is all brushed away from its pillars and arches, and the masses and the spaces lose their effect in the freshness of the coating.

"Left Lausanne 7th and arrived at Payerne that night. Next morning visited Avenches. Here are some remains of the old Roman town Aventicum, founded 587 years before Christ was born. Saw the amphitheatre, and the vault where the lions and bears were kept to be the executors of justice. Many broken columns, images, inscriptions. A short distance thence saw a Corinthian column, 37 feet high, with a birds' nest for the capital. Passed through Morat where the Swiss defeated Temeraire.

"Constance, 15th. Again in the Duchy of Baden, the land of pipes. Visited the Cathedral. Beautiful exterior. Within, fine arches spoilt by whitewash. Visited the chamber where the celebrated Council sat in 1414. A little room is filled with relics of the diet of John Huss and a multitude of curiosities of that age, and others. In the sacristy of the cathedral we saw all the ware that is used on great church occasions, candles, roses &c., A picture by Holbein and a piece of the holy cross. Why do they so venerate the cross? If they really feel love for Christ and pity for his sufferings, they should express abhorence for this sign. If it is their exhultation at being saved by his death on the cross, they might as well worship Pilate."

The perfections of God revealed in Christ were most signally manifested in his death on the cross. But Christians do not need any image of a cross, or pretended pieces of the cross to remind them of it. The only true picture of it is in the Gospels. There we are told not a word of its form, structure, colour, height, thikness, what sort of tree it was cut from, or any thing of the kind; but all our attention is directed to the Sufferer himself.

CORRESPONDENCE.

"*To the Editor of the Bombay Guardian.*"

Dear Sir,—It would not be a matter for much surprise to see Ritualism gaining ground in such a diocese as that of Bombay where it enjoys the fostering care of a Bishop, ably assisted by a goodly number of Cowley Fathers, to whose confraternity he himself belongs. But it is certainly surprising to find it poisoning the religious atmosphere of even this diocese which has for its Bishop a man of thoroughly evangelical principles—an out-and-out Protestant. That such is indeed the case, is evidenced by the following Extracts from a Manual given by the Rev. A. C. Taylor, Chaplain of Vepery, to one of his Confirmation Candidates. The work is entitled "a Help to Repentance, intended chiefly for the use of young persons." Its aim is nothing more nor less than to introduce the Romish Confessional into the Church of England.

"The priests of the Church have power to absolve you in the name of the Holy Trinity from your sins. Just as Holy Baptism gives remission of sins committed previously, so Absolution gives remission of sins committed after Baptism—seek therefore the application of Christ's Cleansing Blood to your soul in this His own appointed way—go to one of his priests and confess to him your sins, lay all before him as you have laid them before God. Do not shrink from the humiliation, accept it cheerfully as part of the punishment for the past. Remember that there will have to be confession before men and angels at the judgment day." The penitent need not fear publicity being given to his sins for "no priest who wishes to go to Heaven himself would dare to

give the slightest hint to any one of what he hears in Confession;" also—"Many have suffered imprisonment and even death rather than break this solemn trust" (would to God that Ritualists had a like regard for their *Ordination vows*!) A few pages further the penitent is instructed not to make a general confession, but to "say how often he has committed the different sins," and to "state each act of sin." He is also told that the priest will perhaps have to ask questions to help him "to explain more fully the nature of his sins."

Some adequate conception of the nature of the questions that will be asked may be formed, by reading the following Extract from "a list of sins against God's commandments" intended for self-examination.

[We think it better not to insert this extract. Similar lists, with their revolting suggestions, may be found in the Instructions for Confession in "the Garden of the Soul." *Ed. B. G.*]

Such are the impure thoughts which the writer hesitates not to put in print. How revolting must be the questions put to the child *in private* by the so called priest! One shudders to think of it. How very sad that the Church of England, which owes its existence to the blessed Reformation, should have as its pastors, men who blush not to poison the minds of young people with the filth of the confessional.

Our Bishop cannot be altogether ignorant of what is being done within his own diocese, especially in the City of Madras itself. I will take good care that the impression of the *Guardian* contaning this letter is seen by his Lordship, and I do trust that for the sake of those principles which are so dear to him and which I am sure he values more highly than life itself, he will take some action in the matter, and thus save the unfortunate residents of Vepery from seeing their children grow up *outward* members indeed of the Church of England, but gradually drinking in the worst characteristics of the Church of Rome.

Yours truly
A Member of the Church of England.
Madras, March 13th 1879.

P. S.—The Author of the Manual blushes not to say what he must know is not true, viz. that it "*is the rule of the Church of England*" that her members should confess when preparing to receive the Holy Communion.

A WORD ABOUT "THE MESSENGER."

Dear Brother,—Will you allow me space to supply to many inquirers once for all, desired information regarding the little Gospel paper called "*The Messenger*," published monthly at Bangalore and circulated gratuitously throughout India. The writer hopes that the facts detailed below may strengthen the faith of others and awaken interest on the part of Christian friends in this enterprise.

On the occasion of a S. School examination and Review held last April, the pastor issued a four-paged paper containing items of special interest regarding the school, and some helpful hints to scholars, teachers, and parents. It subsequently occurred to him that a monthly paper of somewhat similar character, purely for gratuitous local circulation, would be generally acceptable, and under God, prove a blessing. He mentioned the idea to one or two brethren, who promised financial help. On further prayerful consideration, however, and remembering past experiences in the publishing line, he resolved to commence its publication on the following conditions; that without solicitation on his part the needed amount to pay for first and subsequent months' issues be supplied through any source pleasing to the Lord; that the paper would be continued just as long as the funds were thus snpplied, and no longer; that the circulation should be governed by the donations received; and that in no case would the publisher solicit subscriptions or incur debt.

Having made this covenant with the Lord, he awaited indications. They came. In less than a week, a Christian lady, wholly ignorant of any intention to publish the paper, suggested to the pastor the great desirability of having such a paper circulating in the station, and offered to defray the expense of printing the first month's issue. Here was an unmistakable answer to prayer, and there was no longer hesitation.

The first issue appeared in May. It consisted of four hundred copies. Since then the Lord bas never failed to send the wherewithal, often from the most unexpected sources. Last month, and this also, *three thousand* copies have been circulated. There are volunteer Distributors in some sixty stations throughout India, both Civil and Military. About 1,300 copies are forwarded to regiments at the front, and in barracks; 700 among S. Schools and Seamen; the remainder among Civilians.

We thank God for the knowledge of sinners having been awakened and backsliders reclaimed through reading *The Messenger*. Those who are most familiar with the work being done by it, believe that God is richly owning and blessing it.

In conclusion the writer wishes to commend *The Messenger* to the prayers and sympathy of the Lord's people. Its continuance and increased circulation depend upon donations to the *Free Distribution Fund*, for it has no subscription list. Any who are willing to act as Distributors in Mofussil stations or amongst soldiers will be regularly supplied on application. Good use can be made of five thousand copies monthly.

Fraternally,
J. E. R.

Communications may be addressed as follows:—The Editor of *The Messenger*, Richmond Town, Bangalore.

Dear Sir,—I see it stated in the "Delhi Gazette," of 11th instant that, the Pope has condemned the Worship rendered to—"Notre Dame de la Salette," and now that the Pope himself has put his *Veto* on that deception, (tho' he is not the first Pope that did the same) perhaps the following fact will not be out of place, told by a Lady who was herself imposed upon.

A girl in a very grand Convent in India, gave her hand a slight cut, and she being very young became frightened at the sight of blood. A couple of Nuns made her still more frightened by stating that her hand would mortify &c. &c. and when the child's fears were braced up to the proper tension—they informed her that there was but one cure in all the world that could save her, i. e. the "Water of la Salette," and the opportunity was then taken to tell the girls how the Virgin came down, and all that other stuff that the World is familiar with long since. Now that the second Pope has condemned this precious humbug—what will these Nunssay who deceived the children in question?

Yours faithfully,
Ex-Roman.

Sir,—The first of a contemplated series of social meetings was held in Mazagon on the evening of the 7th in aid of the funds of the Methodist Sunday School, and from all I can gather from those who were present it proved to be a success.—This is mainly due to the efforts of the gentleman who undertook to form a choir and the members of the school are indebted to the ladies and gentlemen who so kindly volunteered their services and thus helped to make the evening a pleasant and enjoyable one.

Bro. Row. our worthy pastor, and Bro. Hawkins, the energetic secretary of the Y.M.C. A. and superintendent of our school, briefly addressed the meeting.

Owing to the smallness of the room we were obliged to issue but a limited number of tickets and very many of our friends were thus prevented from being present, When next we meet, which we trust will not be long hence, we hope to obtain a larger hall, and with kind friends to aid us, endeavor to create in Mazagon a kindly, social feeling which will be helpful to Christian fellowship and work.

Mazagon. Raute.

NOTICES.

It is particularly requested that parties who propose attending the Camp-meeting at Lanoli, (Apl. 9-16.) will make it known to Rev. Mr. Row next week, in order that the Committee may be guided in making the necessary arrangements for tentage, &c.

Rev. I. F. Row will preach D. V. at Dean Lane Hall, to-morrow at 11 A.M. and 6 P.M., Morning subject, "Watch"; evening, "Jesus wept."

The monthly missionary prayer meeting will be held at the Falkland Road Hall, on Monday evening next, the 24th inst., at 7-30 o'clock. All friends of missions are cordially invited to attend.

Epitome of News.

Saturday, March 15.

—*Bombay Gazette*: "Sir John Strachey maintains that the present circumstances of Indian finance are quite exceptional. The revenue, generally, is in a flourshing condition, and would enable him to show a decent surplus year after year, were it not for the persistent and mortifying decline in the value of silver, which has now gone so far that to pay Home Charges of 15 millions sterling the Government of India must remit to England very nearly 19 crores of rupees, or almost the exact equivalent of the net land revenue of this country. It was estimated that for the financial year 1878-79 the Home Charges would amount to 17,000,000*l*, and that the loss by exchange on this sum would be three crores of rupees, the rate being taken at 1s. 8.4d. But the actual loss has exceeded the estimate by 40 lakhs. For the ensuing year the Home Charges apparently are set down at less than 15 millions, two millions being, we suppose, struck off on account of the loan without interest granted by the English Government; and Sir John Strachey, determined to be on the safe side this time, estimates the average rate at nearly 1½d, worse than that of 1878-79, or something less than 1s. 7d., and calculates that 1,895 lakhs of rupees must be remitted to meet the Secretary of State's requirements. This running sore of the depreciation of silver is steadily undermining the financial constitution of India; and we are not surprised to learn that Sir John Strachey despairs of curing it, if it is to continue, by other means than increased taxation."

—Same: "General Phayre is at Dadur superintending the lining out and making of the road though the Bolan, and I understand that in a short time you will be able to drive a tonga or any other conveyance, from the former place to Quetta. Twenty miles have already been completed, and the Sappers and 19th Native Infantry are working outwards from the middle of the Pass. The road once finished will simplify matters immensely, and will greatly facilitate the carriage of stores from Dadur onward."

—The combination of the Bombay millowners to work their mills short-time has already fallen through, the agreement having been disregarded or evaded on one pretext or another by various millowners.

—The barracks at Mallapooram, in the Moplah district of S. Malabar, have been destroyed by fire.

—The *Poona Dnyan Prakash* says that the Punt Suchiv of Bore, whilst on a pilgrimage to Benares, underwent the ceremony of *tula dan*, which consisted in weighing himself in a balance against silver, and distributing the amount as *dakshinas* or gifts to Brahmans. This distribution took place in Poona.

Monday, March 17.

—*Times of India*: An arduous task was pleasantly concluded on Saturday when Sir Richard Temple turned the Tulsi water into the mains that will henceforth supply Bombay. That one great municipal work should have been successfully accomplished just as another great municipal work is about to begin is one of those coincidences that strike the popular imagination, and few of those who were present did not see a happy omen for Mr. Walton's Drainage Scheme in the triumphant completion of his labours for increasing the Bombay Water Supply, and for bringing water, as His Excellency well insisted in his speech, to such a level as would henceforth supply every quarter of the city.

—The extraordinary bigamy case recently reported against Mrs. Guerrier has had a tragic sequel. At the trial, after the contradictory pleas of love and threatening, the comedy culminated in the erring wife walking off arm-in-arm with her first husband. The next day her second spouse, James Holman, returned to his duties as engine-driver, and started with a goods train for Dover. Near Canterbury something was found to be wrong with the couplings of some of the end trucks, and the driver got down to re-connect them. While endeavouring to effect this he slipped and falling across the rails the wheels of the engine-tender passed over his left leg and arm. With all possible speed the poor fellow was removed to the Kent and Canterbury hospital, but before his friends reached there from London, death had ended his sufferings.

—*Times of India.*—Among all the attractionsof the circus, the electric light, for its interest to the general public and all classes, scientific, commercial, or industrial, deserves a separate description. The Jablochkoff candle, contrary to other modes of lighting by electricity, has the two carbons, forming the positive and the negative poles side by side, and only divided by a non-conducting preparation. By an alternative current changing instantaneously from the two poles, the candle is slowly and steadily consumed like an ordinary stearine candle (which is a wonderful improvement over the more or less jerky action of regulators) for an hour and a half, when, the first candle being consumed, by the turn of a switch at each circuit the current is carried to the next candle in the globe, which is then consumed in a like manner, so that the light can burn for any number of hours without the least attention to the lamps. A special and pretty feature of the electric light is that the lamps are all lighted simultaneously as soon as the motive engine is set in motion and extinguished in a like manner, as if by magic. The immense brilliancy of the light, which resembles with greater intensity that of a star of the first magnitude, and is rather dazzling to the unaccustomed eye, is counteracted by splendid 20-inch diameter opaque globes which diffuse the light of the small focus, and give it the appearance of a moon in its utmost brilliancy, The light is calm and cold, wonderfully steady, and in its appearance and colour agreeable and beneficial to the eye. One can easily read, without any fatigue, at a considerable distance from the lamp, and this in spite of the fact that the lamp is forty feet from the ground. The most wonderful part, and specially satisfactory feature for India of this light, is that though it has the illuminating power of perhaps 100 gas jets and will dissolve like wax the hardest metals exposed to its flame it emits no heat. Much has been said about the light, and most persons must have been very anxious to see it, having no doubt formed very great ideas about it. They could not have been disappointed. The beauty and intensity of the electric light cannot be exaggerated; it is the *ne plus ultra* of science, and not as an invention, but as a discovery, it can scarcely be excelled in importance.

—*Madras Times*: Mr. Morris, the Superintendent of Police, and Mr. Johnson, Joint Magistrate of Rajahmundry, were fired upon by hill men at Choodaveram, and were "surrounded" there without supplies, and with only thirty men (police), and there is a strong suspicion that a small detachment of policemen who were sent into the interior about a week ago, have all been attacked and killed by the insurrectionists who have in large numbers surrounded the head-quarters station near Rajahmundry, and completely hemmed in the inhabitants—literally besieging them. It is reported that the hillmen even fired on the Government party.

Tuesday, March 18.

—*Times of India*: "Since his arrival in Bombay Sir Richard Temple has certainly been making up for lost time. In three weeks he has delivered no less than five important speeches, and it is perhaps a fair measure of the monotony of Bombay life that speeches addressed peculiarly to individual sections of the community have afforded entertainment and instruction to society at large, and have proved the most notable feature of the Bombay season. At the opening of the Fine Arts Exhibition we had a full exposé of the motive and field of Art; at the Volunteer Breakfast, patriotism and the principles of fortification; at the Grant Medical College a scientific address of great practical value; at the Scottish Schools, an essay on education and a panegyric on the Scotsman Abroad; and at the opening of the Tulsi Water Works a memoire upon Hydrostatics. Each and all of these speeches was enlivened by biographical and anecdotal accounts of all the eminent men Bombay has ever possessed, and most of the speeches were delivered to audiences that embraced the more influential sections of Bombay society."

"Eighty men of the Poona Horse in three detachments, each under the command of a native officer, have gone out into the Poona Districts on the requisition of the District Magistrate to aid the police in the suppression of the gangs of dacoits, whieh are prowling about the country. Detachments of native infantry from Poona have been ordered to take the treasury guards."

—Correspondent of the same: "The recent sad accident in the harbour, resulting in the death of a young Methodist minister, forcibly points to the danger of allowing ships' hatchways open with nothing to guard people from falling down them, but the combings, which are certainly not more than a foot high. What could be easier than to have a light iron railing round? The uprights could be made to fit into the combings; and when the ship is discharging cargo, the railings on one side could be removed. It cannot be said that only landsmen are liable to meet with these accidents. Even if that were a fact it would not affect the question, but many an able seaman and ship's officer has met his death in the same way. A railing such as suggested would be in nobody's way, would not be unsightly, and would be eminently useful.

—*Deccan Herald*: "Hurri wullud Mukajee, the ramoosee leader who has been keeping part of the three districts of Poona, Satara, and Sholapore in a disturbed state for the last three months, was captured by the Sholapore police near Barsee on the 13th instant. One of the gang was killed, and Hurri and another of the gang were very severely wounded and apprehended. Chief Constable Akbar Ali, formerly of the Poona City Police, commanded the Sholapore police on the occasion, and was himself very severely wounded in three places. This will probably put a stop to the disturbances."

—Female infanticide, notwithstanding all the precautions taken and rules framed for its suppression, still seems to flourish in the North-Western Provinces, for in the last Report on the Administration of those Provinces we are told:—"Whatever the cause may be, whether actual murder, or arising from neglect or want of proper care, there is no doubt that the girl mortality between 1 and 5 is very excessive. The mortuary statements show that the death-rate for girls is in every year of life up to 11 higher than that for boys. The female mortality rate, instead of an improvement, shows the reverse. This is however, explained by the exceptional character of the past year. It is but natural that among the proclaimed clans, where food and nourishment were insufficient for all, the girls suffered most."

Wednesday, March 19.

—*Watchman.*—On Thursday night, at the London Institution, Finsbury-circus, Dean Stanley delivered a lecture on the subject of "Presence of Mind." The theatre of the institution, in which the lecture was delivered, was crowded to excess. The very rev. lecturer remarked that presence of mind was a quality to which, perhaps, we failed to pay sufficient attention. Wakefulness of mind was presence of mind, and was what Joseph Hume's mother said he was pre-eminently distinguished for when a boy. It could be acquired in many ways. Statesmen and politicians should possess it, for by its aid they would be enabled to seize the right opportunity at the right moment; and it was no less important for nations to have it, for by not doing the right thing at the right time they were sometimes lost. The most practical uses of presence of mind were those which applied to ourselves. The very rev. speaker proceeded to give seveal instances of the usefulness of presence of mind in the ordinary and differing circumstances of human life; amongst others he showed how useful the quality was in cases of danger by fire or water. In St. Giles-in-the-Fields a clergyman was one Sunday going up to deliver a sermon, when the sexton informed him in a quiet manner that the church was on fire. If that quiet remark had led to a loud exclamation, great mischief would have been done, but the clergyman ascended the pulpit, calmly gave out the text of his sermon, spoke a few words, and then gave the benediction. Many of the congregation were greatly surprised, whilst others, no doubt, were as much pleased at the shortness of the service. The great fact was that all got out safe, and he was happy to add that the clergyman who exhibited such presence of mind was subsequently made a bishop. That clergyman was one of the right sort; the stuff of which all good bishops were made. Next to the dangers of fire were those of water. A man who had escaped from the steam-ship *London* told him that when one of a crowded crew in a small boat, the whole party was saved by the presence of mind of a young man who took charge of the tiller, and in spite of the mutinous conduct of some of the men, brought the whole number safely to shore. The escape of Sir James Thornhill was then described; and also a remarkable instance of presence of mind in an old woman during the Bristol riots, by which two houses were preserved from the conflagration. Several equally interesting anecdotes, especially a description of the presence of mind once shown by the British consul at Havana, and by which the life of an Englishman was saved at the place, and almost at the hour of execution, brought to a conclusion a lecture which had been listened to throughout with unflagging interest and attention.

—*Christian.* "M. Reveillaud, whose wonderful conversion we gave last week, and who knows his country well, expresses the opinion that within forty years France will be Protestant."

"Rev. William Taylor, the evangelist, is labouring with great success in Canada. He has two more workers under appointment for South America, and expects to send five young ministers to South India in a few weeks. He expects to revisit South America in April."

"What is British honour? Is it illustrated and glorified by the massing of men and warlike materials to crush weak foes? No one can doubt the issue of a war either in Afghanistan or in Africa, if such a nation as England chooses to exercise its force. Whatever reverse may occur, unless some very unusual interference take place, a great power will in process of time stamp out a weaker one. Surely, however, our people have not yet reached that depth of degradation in which brute strength seems admirable and worshipful. And yet—and yet—at all events we must testify that "righteousness exalteth a nation," and that England's honour is to be manifested only in truth, justice, and loving ministry of mercy."

—*Daily News*: the disaster at Isandula: "The camp was pitched in a broken country in a sort of valley, with distant surrounding hills. Colonel Pulleine sent skirmishers, who responded to the fire of the Zulus. It seems that the number of Zulus was not estimated, it being considered a slight demonstration of a few men. As the enemy's scouts were soon joined by bodies of considerable strength, Colonel Pulleine's skirmishers were recalled and the camp hastily put upon the defensive.

The Zulu army then came on rapidly in regular battalions, eight deep, keeping up a heavy steady fire, until well within assegai distance. They then ceased their fire and hurled assegais. Our men kept up a very steady, telling fire, and great numbers of the enemy dropped, but without checking their progress. The places of the men who fell were constantly filled by comrades.

While this attack was going on in the rear, a double flank movement was executed, by which the horns of the Zulu army surrounded the camp. The disadvantage of the waggons not being packed in Laager was now evident, and it led to the disaster.

Our men had emptied their pouches, and found it impossible to replenish them, as the Zulus had obtained possession of the ammunition waggons. The affair became then one of absolute butchery. Our officers and men were assegaied as they stood. They made no charges. The Zulu host came down with the weight of its battalions, and literally crushed the small body, which could only defend itself with the bayonet, and very soon it had not even room to use that. The Zulus picked up the dead bodies of their comrades and hurled them on the bayonet points of our soldiers, thus simply beating down all defence. The work of destruction was complete.

Witin two hours from the time the Zulu skirmishers were seen, there was not a living white man in the camp. The ammunition, the guns, the commissariat supplies, the waggons, the oxen, all the material of the column, fell into the hands of the enemy.

One white man escaped, an officer, named Young, who was well-mounted.

—Rangoon, 18: A large fire has taken place at Kemendine in the suburbs of Rangoon.

The first detachment of troops for the Burmese frontier, about 2,000, including Artillery, leave on the 21st inst.

—*Overland Mail*; *Feb.* 28: The Prince Imperial, the son of Napoleon III., has gone out to the Cape as a volunteer.

A Vote of Credit of 1,500,000*l.* for the Zulu war was agreed to by Parliament on Feb. 27.

Peace, the notorious burglar, was hanged at Leeds on Feb. 25, for the murder of Mr. Dyson, at Banner Cross, Sheffield, on Nov. 29, 1876. The convict had previously made a long confession.

Amongst the deaths recorded this week are:—Sir D. Kinloch, Bart; the Bishop of Toronto; Lieut.-Col. J. K. Phibbs, late 41st B. N. I.; Lieut.-Col. H. Congreve; Rear-Admiral J. G. Mackenzie; Major J. Davies, formerly 46th Regt.; the Hon. George W. Edwardes; George C. Close, late major, 45th Foot; Fredk. Stevens, retired brevet major, 1st Bombay Laneers; Mr. H. Taylor (of Mercara), late 31st Regt.; John H. Hime, C. E., of Colombo; Mr. H. St. Leger Magniac, late of Hong Kong; and P. le Neve Foster, M. A., secretary of the Society of Arts.

—At Stockton, California, on Feb. 22, several hundred people assembled to witness the trial of a new pump, draining the Stockton Slough. The pump was driven by a portable engine. The steam-gauge refusing to work, the engineer screwed down the safety-valve. Fifteen minutes afterwards the boiler exploded, driving the engine 150 feet through the crowd, prostrating or blowing long distances large numbers of them. Some had their heads blown off, others were thrown with terrific force. Sixteen corpses were recovered, and twenty-six persons were ascertained to have been wounded. The engineer was killed.

The last mail from Zanzibar brought news of a terrible disaster having happened in Unyanyembe to a church missionary party on its way to Victoria Nyanza. It was reported that the caravan had been attacked by a band of robbers, and that Mr. Penrose, its leader, and sixty-two of the men had been killed.

Mr. Keith Johnstone and his companion (Mr. Thomson), who were despatched by the Committee of the African Exploration Fund last November, arrived at Zanzibar on Jan. 5. They have had the good fortune to secure through Bishop Steere the services of Chuma, Livingstone's favourite attendant, as headman in the expedition they are about to undertake.

—It is well known that suicide is very common among the Parsees. A Parsee pleader has written a pamplet to show its sinfulness.

—*Soobodh Patrika.*—"A scarcity hardly less than famine is threatening the people and is caused by an agency never dreamt of before by any body. Indeed this is an age of wonders and we see mysterious and inexplicable events happening before our eyes without thinking for a single moment what they really are, which circumstance is also a wonder itself. Nearly the whole of the country, wherever Kanarese is spoken, has been pillaged and ruined by myriads of four footed robbers before whose destructive powers the armies of Nadirshaha, Zengiskhan or Alexander the great sink into insignificance. You may, perhaps, think them to be wolves, or locusts or wild boars. Nothing of the kind. To speak plainly, it is rats We live among rats, walk among rats, we have rats under our beds when we lie down. The house, the garden, the field, and the jungle are equally thronged by crowds of these peculiar mammals. The excellent crop of wheat which the land yielded owing to the late rains has been totally destroyed by them, so that wheat is sold so dear that we can get only three seers per rupee. The rats not only devour the young plants but also gnaw down the stalks bearing the corn and carry them into their holes which are to be found almost everywhere in the field, converting it into a spongy structure. They are now gnawing away the cotton flowers and young fruits similarly. The grams, jawaree and all the Rabi crops have met with a similar fate. Thousands of emigrants are passing through my village on their way to the western ghauts, with their cattle and property.. They chiefly come from the Kaladgi district and the neighbouring Nizam's dominions and look as famished and reduced as in 1877."

Thursday, March 20.

—*Times of India*: "At the very moment the Government of India, acting under the dictation of the Lancashire agitators, are abandoning a quarter of a million of revenue which no one pretends can be spared, on the mere shadow of a supicion that the duties might at some time or other become protective, the Canadian Government has drawn up a new protective tariff which will bring £2,000,000 sterling to the treasury. Against protection of that robust and unmistakeable kind, the Ministry will say nothing, and Colonel Raynsford Jackson will hardly take the trouble to protest. This makes the action of the Government of India, in remitting revenue which must inevitably be replaced by more obnoxious taxes, the more conspicuously impolitic."

"M. C. Vemay, the chief engineer of the Indian Electric Light Company, Limited, who has charge of the arrangements at Mr. Wilson's Circus, Bombay, has been fortunate enough to discover a method which will allow of a large number of electric candles being lighted simultaneously by one person, without the necessity of his leaving the engine-house."

—Same; Candahar: "A letter has been received direct from a person who accompanies Sirdar Abdool Rayman Khan. It appears that as soon as the Russians knew of the Ameer's death, they urged Ahdool Rayman to go to Cabool and try his luck, promising him eventual aid. Abdool Rayman, accordingly has started."

—Lahore: "Information received from Jellalabad that a survey party has been attacked at Maidanark, south of Chilgaji, in the country of the independent Sapai Shenwari. One havildar killed and Captain Leach and Lieutenant Barclay wounded—the latter severely. Captain Leach's wound was a slight knife-cut. The enemy lost seven or eight men. Brigadier Tytler has proceeded to punish the offenders."

—The Steamer *Nepaul*, with English Mails, left Aden for Bombay, yesterday, 10 a. m.

—Sirdar Ibrahim Khan has arrived in Cabul from Turkestan, bringing with him a force estimated at 5,000 cavalry and three regiments of infantry. He declares his father had appointed him his successor to the throne, aud it is rumoured that he is in possession of much treasure. There is in consequence gr at animosity between the two brothers, which the principal chiefs in the capital are endeavouring to remove. But it is said that his brother's rivalry may have some effect in rendering Yakoob Khan anxious to secure a British alliance, and rumour is rife that, with that object he has invited the advance of our troops to Tezeen, a distance of but two marches from Cabul itself.

—*Madras Mail*: "It is satisfactory to learn that the Rumpa disturbance is not of such a serious character as it at first appeared. Major Morris, the Superintendent of Police, and Mr. Johnson, the Sub-Collector, have been relieved from their temporary imprisonment, and the batch of policemen who went to their assistance entered Chodaveram 'almest unopposed."

—H. M.'s Troop-ship *Malabar* arrived yesterday from Portsmouth, with 44 officers, 7 ladies and 4 children; and also 1,135 men (the 78th Highlanders,) 58 women and 57 children.

Friday, March 21,

Times of India: "Fifteen lakhs of rupees have seldom been so deliberately expended upon the hindrance of public business as in the erection of our new Law Courts; for, indeed, this Bombay High Court promises to become as much of a terror to judges, jury and counsel as the veriest evil-doer in the country. If it were only a dwelling erected by private enterprise, it would be christened "Fuller's Folly," allowed to fall into ruin, and there would be an end of it."

—Rangoon, 20th.—"Burmans, beating gongs, are going about Rangoon warning the men of Upper Burmah to return to Mandalay immediately. Many have gone. It is confidently reported that the King threatens to execute the wives and children of those refusing.

It is certain that Theebaw is fortifying

and otherwise preparing for war. It is fully believed that if the British do not move against Theebaw, he moves against the British.

—Mr. John Ryan, Traffic Manager Port Trust, and others have been appointed a Committee to receive contributions for the famine-stricken emigrants from Kattiawar.

—Deaths last week, 448.

—*Indian Mirror* : "A Nativa lady of Madras, Miss Susan Rajagopaul, last week left Madras for England. She is a daughter of the Rev. P. Rajagopaul, the popular Native Pastor of the Free Church of Scotland Mission, who, at the special invitation of the National Indian Association, and with concurrence of the Director of Public Instruction, Madras, proceeds to England with a view to study, in one of the Colleges, the different systems of education, and who will, in all probability, remain in London for a year. Miss Rajagopaul has passed all the different grades of examination in Madras and waa a teaoher of the Government Female Normal School, Madras, when it was first opened. She has acted as the Head Mistress of that Institution, and about two years ago had her salary increased to Rs. 100 a month."

—The crops in the Nizam's territory are said to be on the whole—very good.

Selections.

THE AMERICO-AFRICAN.

(FROM AN ADDRESS BY BISHOP HAVEN.)

WHEN. in New Orleans, a few winters ago, I was invited to the house of one of our ministers. In his little parlor hung a large picture, It covered one half the length and height of one side of the room. It was a magnificent steel engraving of the General Conference of the Methodist Episcopal Church, South, held in Nashville, in the Representatives' Chamber of the capitol in 1858. The tall form of the venerable Soule stood erect upon the platform. Around him were his colleagues. Before him on the floor were arranged the members. In the gallery sat the ladies whose husbands and friends occupied the seats below. The pillars of the stately room encircled the stately body. In front of the platform on the floor sat the Secretaries. Among them stood a colored man pouring water from a pitcher into a goblet. And so carefully was the picture drawn, that one could see from the farthest corner of the hall the water flowing from pitcher to tumbler. The servitude of the man of color was thus made evident. It was impossible to mistake him for a member or an officer of the assembly.

That person pouring that water was the minister of our Church, at whose house I first saw the picture. The engraving was presented to him in token of his services as janitor of the hall and servant of the Conference.

Had you asked that body at that hour of its culmination, if the time would ever come when that servitor, as a minister of our Church, should sit in one of our Conferences in that territory, and either himself or through one of his own class, should also be sent as a delegate to our General Conference from that section, there would not have been any need of a reply. A disdainful negative would have sat on every lip. Yet he has thus sat in our assemblies ; and such as he, by his vote, have sat in our general assembly, even in Baltimore, a Southern, and then a slave-holding city. Had you, furthermore, asked if the people whom he represents would ever be free and endowed by the General Government with equal rights, political and civil, with those whom the body itself represented, a more disdainful negative would have curled every lip. Not in the life-time of any member of that Conference, not in any life-time, would such a result be reached. They were bored through the ear with an awl to the door-post of the Saxon race as servants forever. They were to be protected as servants, preached to as servants, treated legally as servants—the property of the white man, perfect and perpetual. The vast domain represented in that assembly, from the Ohio and Potomac to the Gulf and the Rocky Mountains, was a unit on that Idea and Purpose—a social, religious, financial, political, military unit. Nothing could dissolve or disturb its unity. The real of the country was divided and distracted, and could never combine to invade, much less to break up, that gigantic system. It was established forever.

Who would have dared to suggest to that distinguished president or his associates that the hour was coming, nay, now was, in which that whole system should be completely broken up ; that they were assembled under the last administration that would or could protect the idea and purpose that had thus cemented the whole vast fabric of that territory ; that ere their next session should meet, the roar of hostile cannon should be heard in those very streets, and the flag of the nation should float from that capitol over an emancipated State? Yet so it was. In May, 1858, this gorgeous gathering occurred under the flag of slavery ; in February, 1862, Gen. Grant captured Fort Donelson, and on the twenty-third of the same month, two months before the expiration of the quadrennium, the National troops, bearing freedom on their bannor and their bayonets, entered the lordly town.

But a greater contrast is here.

Had one been bold enough to have whispered possiblity of emancipation, his life had paid the forfeit of his presumption. How much more speedy his doom, had he added education to the possibility. To free the slave was impossible ; to educate him a still greater impossibility. To suspect one of being an abolitionist would have endangered his life ; to have proved him such, though he did no deed, or said no word in confirmation of his opinion, would have insured his violent death. How intense would have been the madness had he expressed the thought that the slaves would not only be free, but educated in all departments of human culture, from primary to professional. No bone of his body but would have been broken in the outflaming wrath of the concentrated purpose and power of the ruling people.

Turn now to another pictnre, drawn not yet on a steel plate by an engraver's tool, but drawn on the retina of many a graterful eye—a picture from life in the same city. It is in 1878, twenty years exactly after the first assembly had met. It is not at the capitol, but on a high street in the south part of the town. A plat of ground, some thousand feet in length and several hundred deep, is covered by four brick buildings. The first is the original mansion where the gentleman of the estate resided, and where his servants served him—a spacious edifice, with large halls, lofty parlors, and long corridors. Next to that is a chapel bearing on its front the honored name of Bishop Thomson ; next to that a building for recitation rooms and dormitories ; and next to that a tall edifice containing a dissecting room, philosophical and library rooms, and dormitories. The whole four are the property of the Society whose anniversary we are met to celebrate, and are known as the buildings of the Central Tennessee College. In that chapel is gathered a large audience, met to hear the graduating exercises of the Meharry Medical School. On the platform are seated the leading physicians of the city who have been employed as lecturers to the students. The president of the school, a Northern gentleman, is a graduate of the School of Medicine of Vanderbilt University. Three young men present their theses on medical subjects and receive their diplomas. The Dean gives an address, and these doctors of the city utter their congratulations. The crowded house, the well-dressed youth, the stirring music, the delight flashing from every eye, these are the accessories to the central figures—colored doctors receiving the diplomas which give them social professional equality with every other physician in the State, receiving them with the approval of distinguished white representatives of that most sensitive and scrutinizing of professions.

What a change from the one who was born thrall, and expected all his days and all the days of his children and children's children to remain thrall, pouring water for his owners or their ecclesiastical representatives, and these youth going out to minister to the health of the community, the accredited equals of every citizen. And all this in twenty years!

That is the Freedman's Aid Society of the Methodist Episcopal Church in one illustration! that is her work, her claim, her purpose. The past is prophetic of the futuer.

THE GOSPEL FOR AFGHANISTAN.

Marvellous to relate, the most interesting race and grandest country in Asia is now the only one absolutely closed against the ambassadors of Christ ; and this from no wish of their own. It was notorious that during our former occupation of Afghanistan, from 1839 to 1842, that people manifested great interest both in us and in our religion ; none were so popular with them as those who, whether by a godly character or personal efforts for their evangelization, brought the Gospel to their notice.

With deepest feelings of respect for the many eminent men who have presided over our Indian Empire, we cannot but regret the policy which has all along connived at shutting out intercourse between India and Afghanistan, so as even to prohibit missionaries crossing the frontier. If the churches had done their duty in publicly protesting against such a compromise of Christian right and Divine honour, this had long since been put a stop to. Now God Himself has interposed, and compelled those who raised the barrier to the admission of his Gospel to be at the expense of removing it. Yes, after forty years of jealous seclusion, Afghanistan, like China and Japan, is once more open, for wherever a British army enters, all follow.

How far the country is yet open, under present circumstances, for missionary operations may be questioned, but at least our camps with their mixed multitude of camp-followers afford fallow ground for the operation of spiritual husbandry.

The Afghan Government being utterly broken down, our army will probably occupy the country, as a temporary measure, to avert the otherwise inevitable anarchy and bloodshed ; and the first and most vivid impression made of Christianity on the minds of the Afghans will be through the conduct of our troops. Nowhere is there a more susceptible element to work on than an army of occupation like this emerging from a compaign. Solemnized by past dangers, roused by stirring vicissitudes, and strange events, cut off from corrupt associations and habits of the past, our soldiers are now alive to any appeals to their feelings or intelligence, while, surrounded by temptations, without so much as "one amongst a thousand" to "reason of righteousness, temperance, and judgment to come," their condition is critical in the extreme.

If no help is sent, when the reaction comes, and under the necessities of discipline and climate, they are again remanded to their "barracoons," driven to the bazaars to rid themselves of *ennui*, between the bottle and the brothel they will again perish, and scenes like the Indian Mutiny and the Cabul disaster be the inevitable result. The fruit of labours like those of Mrs. Daniell, Miss Robinson, Miss Weston, and others, shows how all this may be averted. With such agencies the highest results are obtainable. We have a lever to act on the nation of Afghanistan itself. Let religion in its noblest type sustain the *morale* and discipline

of our troops, and as Cromwell's troops in Ulster and the Highlands of Scotland, so these in Afghanistan will prepare the way of the Lord, instead of once more "leaving their name for a curse to his chosen." (*Christian*)

Miscellany.

—The Kilburn Kindergarten; Miss Mittendorf's Report.

Sometimes there has been an interruption in the supply of means for our necessary food. As in former years on such occasions, we then assembled the children who were converted and the helpers for prayer. It is our custom to ask the Lord, first, to show us if there is any unconfessed sin upon us which might prevent the desired blessing; then we ask in faith, and expect His answer. Once (it was April 9th), in the evening, a few hours after such a meeting for prayer, Dr. Picard called. As we had no illness in the house, and he had been with us in the morning, I looked up inquiringly, when he said, "After I had left you, a lady gave me £5 for the Home; but thinking I might bring it to-morrow, I continued my rounds. After seeing my patients I returned home, tired; but when about to open my door, this text came to my mind (Prov. iii. 27), 'Withold not good from them to whom it is due, when it is in the power of thine hand to do it;' so I have brought it to you." How gladly I told him we had been expecting such help, as we had been praying in faith for it! And then we came together again to thank and praise the Lord for His loving-kindness.

—*Zion's Herald:*

The very poor excuse themselves from devotion to the service of God on the ground of their indigence, while those of ample means endeavor to find a reason for exemption from duty in the very abundance with which they have been favored. The real trouble lies lower down, in the state of the heart. With a right state of the heart, we cleave to God in poverty or wealth; with a wrong state, no outward condition can bring us into communion with Him. As a man thinketh in his heart, so is he. The real obstacles to devotion are within you. Set the inner house in order, and the outer will assume form, without great difficulty. To a devout soul even the cares that come with the press of secular duties, are enlisted as aids and incentives in the divine service. God made the world, and set you in it to perform duty with the full knowledge that such a sphere would prove most promotive of all that is good in you; and when you make the benefactions of His providence an excuse for the neglect of spiritual things, you may be sure your religious experience is defective. The outer movements—the hands of the clock—indicate a derangement within.

Receive thankfully the marvels of grace; but at the same time cultivate assiduously the modest virtues, and be attentive to the minor and humble duties of the Christian calling. The silent forces of a religious life are the more important. The thunder storm is occasional; the sunshine, the dew, the breezes, are perpetual. A marvel does well as dessert, but damages digestion when served as a stated article of diet. People who are ever straining after the wonderful, are usually little prepared to appreciate those ordinary means on which, nevertheless, a healthy and symmetrical religious development so greatly depends. The attempt to ascend by the aid of some sign to a higher level, usually results in landing the parties in a lower place than that occupied by the less pretentious. The fact is, your religion is given to be used in this common-sense world, and will never be improved by being drawn into the sphere of marvel.

TELEGRAPHIC NEWS.

Paris March 13th: In the Chamber of Deputies to-day the motion of the Committee for a vote of impeachment of the Broglie-Rochebonet Cabinets was rejected by a large majority. The Government had announced its intention of resigning if the resolution was adopted.

London 14th: In the House of Commons last night, Mr. Bourke (Uunder Secretary for Foreign Affairs) said in reply to a question that a Manchester firm had despatched both arms and ammunation to Mozambique, but that the British Government had taken steps to prevent them reaching the hands of the Zulus. The same gentleman also stated that Government was disposed to recommend the Sultan that Englishmen should administer Turkish finances, if they should be asked for.

St. Petersburg, 14th: The Russian Press confirm the news of the Russian advanse upon Merv

London, 15th: In the House of Commons last night, in reply to a question, the Chancellor of the Exchequer said that reinforcements are being sent to Burmah in compliance with the request of the Resident at Mandalay and the Chief Commissioner of British Burmah, and on account of the warlike preparations of the King of Burmah and the recent disturbances in Mandalay. The Under-Secretary for Foreign Affairs said in reply to a question that Government had been informed that the arms and ammunition shipped by a Manchester firm to Mozambique were not intended for the Zulus. The Chancellor of the Exchequer stated also in reply to a question that Government had no intention of replacing Lord Chelmsford. The Mediterranean Squadron under Admiral Hornby has been ordered to Gallipoli Mr. Douglas Straight has been appointed Puisne Judge of the High Court of Judicature, North-West Provinces. The House of Commons has agreed to a motion for an address to the Crown for a Royal Commission, upon the conditions of the service promotion and retirement of ordnance officers —Tenders are invited for the construction of a cable to the Cape.—Major-General Thornton, at Gibraltar.

16th: Advices from the seat of the war announce that the Zulus are inactive. In consequence of H. Ms. Ironclad the Shah bringing reinforcements from St. Helena, it had been decided to send a relieving force to Colonel Pearson

Aden 16th.: Advices from the Cape, dated February 21st, state that reinforcements are anxiously awaited. Colonel Pearson's reported engagement of the 13th February is contradicted. News from Ekshowe, dated February 18th, describes all well. The troops are in good spirits and have provisions for six weeks. The Zulus exchange shots with our men but do not make any attack.

Vienna, 17th: It is announced that at the recent inundation at Szegedin, in Hungary, no less than 2,000 persons were drowned.

London, 18th: In the House of Commons last night the Chancellor of the Exchequer fixed the debate on the Zulu war, for the 27th inst. In the House of Lords, Lord Blachford gave notice of a motion condemning the Zulu war. In the House of Commons, the Chancellor of the Exchequer stated that there was no immediate prospect of a dissollution of Parliament. The same Gentleman also stated that Government has no information that an ultimatum had been sent to the King of Burmah. Colonel Stanley (Secretary of State for war) said, in reply to a question, that he had or-warded the message from the Queen to Lord Chelmsford, expressing confidence in him without first consulting his colleagues. The masters in Lancashire have consented to a compromise, reducing wages 5 per cent, instead of 10 per cent. They have yielded because the abolition of the Indian duties will open a fresh market. The Under-Secretary of State for India said, in reply to a qnestion, that the proposals of the Indian Government relative to exchange had been referred to a small departmental committee.

19th: Captain Cook, of the Bengal Staff Corps, has received the Victoria Cross for his gallant conduct at the fighting at the Peiwar Kotul.

20th: A meeting was held at Bury yesterday on the subject of the Indian import duties. Resolutions energetically protesting against them were adopted. A collision has occurred between the Haytian steamer Michael and the steamer Bolivar. The former vessel sank, from the effects, and sixty persons were drowned. Consols closed at 96⅞

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 18:

Mrs. Beadon and infant, Colonel and Mrs. Marquis, Mrs J M Mure, Mrs Adamson and child, Miss Buller, Mrs Unwin and infant, Messrs. A G Crommelin, W C Morgan, R G Allardice and S Roberts.

For Brindisi.—General and Mrs Brooke, Mr. Edward Elliott, Colonel J W Archard, Mr A Mackenzie, Major Urwin, Mr R B Nixon, and Mr. and Mrs Vincent, and 2 children.

For Marseilles.—Mr H G Kleinwortt.

For Venice.—Mr A Cooks, Mr H W. Johnston, and Mr. G. V. Jones.

For Suez.—Hon. Mr and Mrs G C Paul, Miss Paul, one child and one infant, Messrs N J Valletta, W B Macfavish, and Robert Turnbull.

Per Str. *India* 15: For Liverpool:

Mrs Hillcoat, Miss Hillcoat, Miss Jones, Master Harrison, Rev. C W Judd, Mrs C W Judd, Miss Judd, Miss G H Judd, Master C Judd, Colonel Adderson, Mrs Anderson, Miss Anderson, Miss A Anderson, Master Anderson, Rev. H Jackson, Miss Jackson and infant, Miss M Jackson, Mr McMahon, Master Jackson, Mr T O McCreadie, Mr Jones, Mrs Jones and two children, Miss Jones, Master Jones, Mrs Cook, Mrs Barrow, Miss Money, Mr Osborne, Mrs Osborne and infant, Mr C Anderson, and Mr F Haefligher.

For Suez.—Mr W Rogers.

PASSENGERS ARRIVED.

Per P. and O. Str. *Hydaspes*, 18:

From Southamton.—Captain J R Troup, Mrs V Law, Miss Sherwood, Messrs R C Reynolds, A H Hildersley and H G Herman.

From Brindisi.—Major Bowie, Captain Mepherson, Messrs D A Sibthorpe, J Horne, W B Mulock, R J Boyle, J Kingsley, F Stileman, M Thompson and A Somerville

From Venice.—Mr and Mrs A Macgregor, Colonel and Mrs White and 2 children, Mr. and Mrs W R Burkitt, Mr and Mrs E E Oliver, Captain H A Sawyer, Major Porteous, and Messrs J S Carey and C E Gale.

Domestic Occurrences.

BIRTH.

BEATTY—March 18th, at the Mission House, Ahmedabad, the wife of the Rev. William Beatty, Irish Presbyterian Church Mission, of a daughter.

MARRIAGES.

CARROLL—HARRINGTON—March 18th, at Saint Andrew's Church, by the Rev. D. Macpherson, Thomas M. Carroll, to Janet Flora, second daughter of Jeremiah Harrington.

LEMESURIER—HICKS—March 18th, at Mahableshwar, by the Rev. C. Walford, M.A., Thomas Arthur LeMesurier, son of the late Rev. H. LeMesurier, M.A., Bedford, to Margaret Adela (Ada) elder daughter of Lieut. Colonel Hicks, Assistant Adjutant General, Poona.

THACKWELL—REID—March 19th, at the Fort Church Belgaum by the Rev. W. Jones M.A., Chaplain, Edward Loftus Roche Thackwell, Esq. Lieut. Royal Fusilliers, to Emily M., only daughter of Lestock Reid, Esq., Bombay Civil Service.

JEPSOM—ROTHWELL—March 20th, at the Methodist Church, Fort, Sergeant Henry Jepson, Bombay Ordinance Department, to Fanny, Daughter of the late Serjeant Joseph Rothwell and stepdaughter of Conductor James Fox.

DEATHS.

DECOSTA—Feb. 13th, at sea, on the passage from Bombay to Chittagong, John DeCosta Commander ship "Futtay Salam," aged 51 years.

HODGART—Feb. 11th, suddenly, at Paisley, Scotland, John Hodgart, many years foreman, H.M.'s Mint, Bombay, in his 66th year.

COLLETT—Feb. 13th, at Dunedin, New Zealand, Arnold Quinton, youngest son of the late A. B. Collett, Esq., Girgaum, in his 26th year.

CHASE—Feb. 28th, on board the P. and O. Steamer Pekin, near Aden, Morgan Binny Chase, of the Orinental Bank Corporation, Bombay.

"BOMBAY GUARDIAN."

Subscriptions received from 15th to 22nd March 1879.

J. W. Knight, 3rd March 1879, Rs. 7-10; W. F. Oldham, 7th Sept. 1879, Rs. 7-10; F. Aitkin, 31st October 1879, Rs. 5; Rev. W. Hasenwandel, 28th February 1879, Rs. 12; T. Lafrenais, 14th August 1879, Rs. 3-13; J. G. Tomlinson, 3rd May 1879. Rs. 1; Dr. R. Malhar, 31st March 1879, Rs. 1-2-6.

Advertisements.

IS INFANT BAPTISM UNWARRANTED?

BY GEO. BOWEN.

Price two annas. One rupee a dozen.

Address Editor *Bombay Guardian*.

POONA SCOTTISH SCHOOL

AT No. 6 ORDNANCE LINES.

For Girls and for younger boys (under 8 years of age.)

Head Mistress Miss R. Miller with Assistants.

Teacher of French and Instrumental Music, Miss Smith. Vocal Music. Mr. Bartley.

The School-fees for tuition are Rs. 3 per month for each pupil but are reduced to half-fees for the third and all additional children from the same family. Instrumental Music, French and Marathi are charged for extra. A few boarders (girls and young boys) are received by Miss Miller to whom application should be made as to terms.

References in Bombay are kindly permitted to be made to the Revd. D. Macpherson and the Revd. T. H. Greig Chaplains of the Church of Scotland.

HOME FOR PUPILS.

THE *home* lately established in Poona for children, whose parents are desirous of sending to any of the public schools at that station, has still accommodation for a few more boarders.

For particulars as to terms, limit of age &c., please apply to Mrs. G. Miles No. 24 Staveley Road Poona.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants
Music Master—MR. JOSEPH SCHMUCK.
French Master—SIGNOR PEDRAZA.
R. JEFFREY.
D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

BOMBAY EDUCATION SOCIETY.

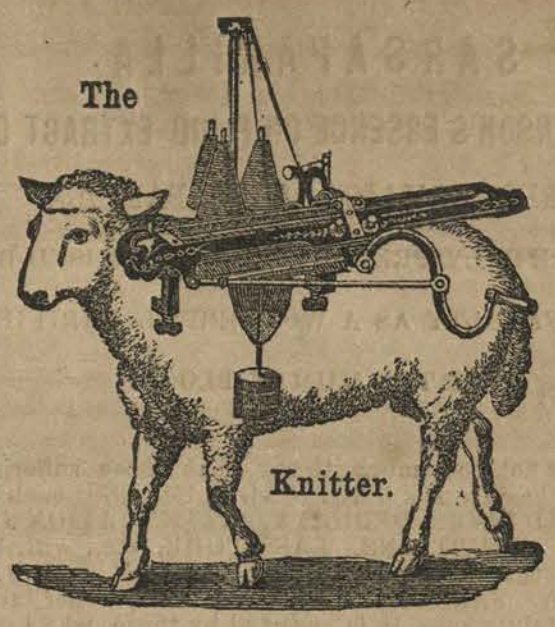
Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family, Standards 1-8 in the Boy's School, 1-5 in the Girls School. Apply to the Head Master or Lady Superintendent.

Byculla, 3rd Sept.

PAUL THE CHRISTIAN'S PATTERN.

BY GEO. BOWEN.

Printed and published (with consent of the author) by Rev. Vishnu Bhaskar. Now ready. Bound in cloth, embossed and gilt. The price is 8 Annas a copy, and 1 Anna Postage. When many copies are taken a discount will be allowed. Anglo-Vernacular Press, 53 Tank Street, New Nagpada, Bombay.



THE LAMB KNITTING MACHINES AND THE TUTTLE MACHINES.

For Knitting Hosiery, Caps and doing Fancy Work. Also

ZUCCATO'S PAPYROGRAPH

For Press-copy work—a process at once simple and effective for taking fac simile impressions to any extent of one original copy.

The above are being used extensively throughout America and Europe.

Apply for particulars to the *General Agent for India.*

H. BALLANTINE,
Care of EWART LATHAM & Co.
Bombay.

THE CATHOLIC PRESBYTERIAN.

A new monthly magazine, edited by Professor W. G. Blaikie, D.D., L.L.D. of Edinburgh.

Subscription Rs. 7-8-0 per annum, Post Paid Rs. 9-0-0.

Prospectuses may be had at the Tract Society's Depot where specimen copies may also be seen.

A NEVER-FAILING REMEDY

FOR LIVER COMPLAINTS.

DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine.
Wholesale Agents for INDIA, Messrs. TREACHER, & Co., Limited, Bombay, Byculla, and Poona,
N.B.—The Trade supplied on most liberal terms.

ANCHOR LINE OF STEAMERS.

BOMBAY TO LIVERPOOL AND THE MEDITERRANEAN PORTS.

The s. s. "*Trinacria*" is fixed to sail on the 30th April and will be followed on the 24th May by the s. s. "*Italia*" or another steamer of the Line.

Each Steamer carries a surgeon and stewardess.

For rates of passage money, plans of saloon or any further information,

Apply to
W. & A. GRAHAM & Co.
Managing Agents in India.
Bombay.

HALL LINE OF STEAMERS.

BOMBAY TO LIVERPOOL.

The following steamers have been fixed to sail as under on the following dates.

	Tons.	*H. P.*	*Date.*
Branksome Hall	2106	300	12th April „
Rydal Hall	2700	400	3rd May „
Wistow Hall	2700	400	17th „ „
Trentham Hall	2100	300	31st „ „

Each Steamer carries a surgeon and stewardess.

For handbooks of information, plans of saloon and Cabins, or for any further information,

Apply to
W. & A. GRAHAM & Co.
Managing Agents in India.
Bombay.

Bombay 6th March 1879.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

NEW ADVERTISEMENT.

EARLY DAYS COMPANION,

A beautiful paper for the family.

Richly illustrated; Stories and Scraps.

London publication and Indian Supplement,

Young and old enjoy it greatly. SEND.

20 pp. monthly, 1.4, per year; 5 to one address

Re 1 each To all Natives, 6 mos; 4 as.

W. J. GLADWIN, *Secunderabad, Deccan.*

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	A.	P.
Life of Dr. Wilson (of Bombay)	11	4	0
Life of Rev. C. G. Finney.....	6	9	0
"For-ever." An essay on Eternal Punishment—M. Randles—	3	2	0
The land and the book—Thomson—	4	11	0
The Bible and Criticism—R. Rainy D. D.....	3	2	0
Experiences of the Inner life—Garbett—	2	0	0
De Witt Talmage's Sermons—Sixth series—.....	1	4	0
The Jews in their relation to the Church and the World	2	13	0
The Battle of Unbelief—Carlyle	3	2	0
Faith and Free thought.....	4	11	0
Philosophy of the Plan of Salvation ..... 0-7-6 and	1	2	0
Gough's Orations and Moody's Talks on Temperance at...	0	9	0 each

Received per mail of the 5th Instant, a large assortment of Illustrated Gift and other books, an inspection of which is respectfully invited.

All orders to be addressed to
The Superintendent
Tract and Book Society
Bombay.

POONA SCHOOL.

The next term of the school opened in Poona under the auspices of the South India Conference for scholars of all grades up to matriculation will begin on the 6th of January 1879.

A good and convenient home has been provided for girls and smaller boys by Mrs. Miles, and a similar one is provided for boys only by Mrs. Robbins.

TERMS ONE MONTH IN ADVANCE AS FOLLOWS:

		Rs.
For boarding, lodging and washing		25
„ two from the same family	„	45
„ Tuition from Rs. 3 to	„	5
„ Piano, extra,	„	5

Vocal music taught free.

For further particulars addess the principal,

Rev. W. E. Robbins, M.A.,
East Street,
Poona.

SARSAPARILLA.

WILKINSON'S ESSENCE OR FLUID EXTRACT OF

RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY THE FACULTY AS A WONDERFUL PURIFIER OF THE HUMAN BLOOD.

IT is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY, ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

"We cannot speak too highly of it." *Lancet.*

"We recommend your *Red Jamaica Sarsaparilla.*" —*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R. Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety to fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent. Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless, and injurious preparations are offered to the Public. See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

WILKINSON'S

BRONCHIO-THORACIC LOZENGES.

AROMATIC TINCTURE OF QUINOIDINE.

WHITMORE'S

COMPOUND LINIMENT OF ARNICA.

STOMACHIC DINNER PILLS.

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA,

POONA &c.

and all respectable Firms in India.

HOUSE OF HOPE.

THIS Home (now in Falkland Road) is supported by public contributi ons. It is in need of funds. Address Mrs. Raitt, Falkland Road, near the bridge.

GRATEFUL—COMFORTING

EPPS'S

(BREAKFAST)

COCOA.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may saveus many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." —*The Civil Service Gazette.*

Sold only in Packets labelled

JAMES EPPS & CO.,

HOMŒOPATHIC CHEMISTS,

LONDON.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints, Indigestion, Wind, Spasms, Foul Breath Nervous Depression, Irritablity, Lassitude, Loss of Appetite, Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the differ-ent secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without trestrain from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street, London, W., England. In Bottles **ONLY,** 1s. 1½d. and 2s. 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,

8, King William Street, Charing Cross,

Engraved on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada BOMBAY.